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*"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.*

### OUR LORD'S SECOND ADVENT.

A DISCOURSE BY MR. MOODY.

The subject I have chosen for consideration on this occasion is a most important and precious one—namely, the Second Coming of Christ. Although it is a truth not very generally studied, and there are even some who entertain objections to it, yet it will be found to be a doctrine continually presenting itself in the pages of the Bible, and calling for our careful and unprejudiced examination.

Like some others, I was originally much opposed to this doctrine until, from constantly meeting with it in the reading of Scripture, I was constrained to become a believer in it; and now it is to my mind one of the most precious truths in the whole Bible. And I should feel self-condemned were I to leave Glasgow without speaking abut it. All Scripture, from Genesis to Revelation, should be read as an entire whole, and not a few favourite portions dwelt upon to the exclusion of other parts: nor should our views of Divine truth be merely grounded upon the opinions of others, but every one is responsible for his own individual belief; and it will be no excuse for persons to say, as a reason for not believing in any doctrine of the Bible, that they never had it taught to them. The promises and statements regarding Christ's Second Coming are among the things that are freely given to us by God; and the apostle Paul, when stating that "all Scripture is given by inspiration and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," specifies the primary object of this to be "that the man of God may be perfect, thoroughly furnished unto all good works."

The Second Coming of Christ is very much spoken about in the Bible. One verse in every thirteen in the New Testament refers more or less directly to the subject. Surely if the Holy

Ghost has dwelt upon this theme so much in the Inspired Word, and has brought it before our notice in one-thirteenth part of the New Testament, it must be a truth of great moment to all who love the Saviour. Although the event itself is certain, yet the exact time of its occurrence is spoken of in Scripture as being uncertain, and therefore calling for constant watchfulness. Although there will be signs of its approach discerned by those who watch, yet upon the world at large it is predicted to come suddenly. "For as the lightning cometh out of the east and shineth even into the west, so shall also the coming of the Son of Man be" (Matt. xxv. 27). "The day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. You are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober" (1 Thess. v. 2-6).

This doctrine of the speedy coming of Christ is one which comparatively few people receive, and it was some time after my conversion before I received it, although I am bound to admit that I had great difficulty in understanding some portions of God's Word until I believed in it; but at last conviction as to its truth was forced upon me by the overwhelming number of passages in the Bible relating to it; and it has subsequently proved a great help in understanding various portions of God's Word. It is no wonder that some people are unable to believe in the personal Second Coming of Christ, for when our Lord Himself foretold it, He was charged with blasphemy. On the occasion of His arraignment before Caiaphas, the High Priest, the question was pressed upon him by Caiaphas, "I adjure Thee by the living